THE PACIFIC

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THE THINGS MORE EXCELLENT.

The grace of friendship—mind and heart
  Linked with their fellow heart and mind;
The gains of science, gifts of art;
  The sense of oneness with our kind;
The thirst to know and understand—
  A large and liberal discontent;
These are the goods in life's rich hand,
  The things that are more excellent.

* * * * * * *

To hug the wealth ye cannot use,
  And lack the riches all may gain,—
O blind and wanting wit to choose,
  Who house the chaff and burn the grain!
And still doth life with starry towers
  Lure to the bright, divine ascent!—
Be yours the things ye would: be ours
  The things that are more excellent.

—William Watson.

THE PACIFIC

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PROGRESS AND PROMISE OF ALASKA.

When the Rev. S. Hall Young went to Alaska as a missionary thirty-seven years ago there were only 200 white persons in the whole territory. The latest estimates put it at 50,000 at the least; while it is perhaps 60,000, not less than 15,000 persons having gone thither during the last year. Such is the promise now of growth that it is predicted that in five years there will be 500,000 white persons in the territory.

Mr. Young says of recent additions to the population: There are few foreigners in the rushing streams of people; it is a typical, intelligently enterprising and normal American population. * * * This population is coming faster than churches are being built, although a large proportion of the new-comers are Christian families. * * * Probably more than one-half of the white people now in Alaska are unable to attend churches services should they desire to do so, because there are no churches or preachers where they are."

Anchorage is a new city with 5,000 population, although in April of last year there wasn't a house there. At this point, at the head of Cook's Inlet, a branch of the government railroad is being built to the Matansuka coal fields, 75 miles distant. The government railroad in its entirety, with Seward as its ocean terminus, will cost forty million dollars.

No longer is Alaska spoken of in derision as "Seward's Folly," or "Uncle Sam's Icebox." It is called "Seward's Wisdom," "Uncle Sam's Treasure House," or as President Wilson terms it, the "Storehouse of the Nation."

The United States paid Russia $7,200,000 for the territory. Already it has yielded $50,000,000 in different kinds of treasure—$2,500,000 of this being gold. Last year one copper mine alone shipped on an average each month of $1,600,000 worth of copper. The canned salmon product amounts annually to something like $17,000,000 in value.

When with such things as these it is taken into consideration that Alaska has twice the tillable ground and a better climate than Sweden, Norway, Finland and Denmark, they who predict a population there some time of many millions cannot be held as too optimistic. The countries here contrasted with Alaska support twelve million people.

The Universalist churches in this country number 703 with a total membership of 55,000. The Unitarians have a membership of 70,542. The Spiritualists have 2,100 churches and a membership of 200,000.

GOOD RESULTS FROM PROHIBITION IN WASHINGTON, OREGON, AND IDAHO.

Information sent on the 8th of February from Washington, Oregon, and Idaho, to the national Anti-saloon League indicated a very satisfactory working of the prohibition measures in those states.

Governor Alexander of Idaho expressed himself as follows:

"Although but little time has elapsed since state-wide Prohibition became effective in Idaho, on January 1, there is a general feeling that the benefits long claimed by many counties under local option are now more than fully realized by the entire state. Many who were skeptical are now its earnest advocates and Prohibition sentiment is stronger than ever, and the constitutional amendment to be submitted next fall, forever prohibiting the liquor traffic in Idaho, will undoubtedly be adopted by an overwhelming majority."

Mayor Fawcett of Tacoma gave this testimony:

"The immediate effect of Prohibition in Tacoma has been to practically wipe out disorder. In January there was not an arrest for fighting or disturbing the peace—a record unknown heretofore. There were but six drunk and disorderly arrests and 15 plain drunks, most of these being hangovers from New Year's Eve. Business men report a general bettering of conditions. Grocers say that collections are better and that many who never paid cash are now doing so. None of the evils predicted by the opponents of Prohibition have come and the people appear well pleased that the saloon has gone for good."

Mayor Fleming of Spokane testified to good results in this manner:

"Unquestionably, prohibition in Spokane is responsible for, first, almost complete absence of drunkenness on the streets since January 1st; second, the removal from this city of a large number of vagrants of both sexes; third, marked falling off in police court work and in the number of arrests made. Merchants report better business and an increase in cash receipts. The general feeling is optimistic. There is a reduction in rents of a certain class of business property, which may or may not be regarded as a benefit. Since the advent of Prohibition the people generally expect good results and I believe present indications bear out the expectation."

The county superintendent of charities at Spokane remarked recently to an interviewer:

"The part that appeals to me is the change in the homes of many men who were prisoners last year as the result of using liquor. This month I can show many men caring for their families that were provided for last year out of charity.

"Even though the winter has been more severe than last, we are not providing as much free fuel. I find the grocery orders for the poor run $500 less than January, last year."

The probation officer stated that it was not possible to tell how much the law would effect Juvenile work. But in way of illustration he told of a girl who said that since the saloons were closed the family was "no longer afraid to stay with father."

From Walla Walla has come this statement:

"One month here under state-wide Prohibition has done these things:

"Greatly reduced arrests for drunkenness. Practically emptied the city and county jails. Lessened the number of men begging.

"The county auditor estimated there would be 1,500 liquor permits issued a month. The first 31 days of the year saw 49 taken out. When the stored up liquor has vanished the demand for permits is expected to be much heavier.

"The weather has been so disagreeable that busines men say they do not know yet how the dry law has helped trade. One dealer said, however, that 25 men who heretofore had sought credit in the winter are now paying spot cash for goods. They were drinking men.

"The police records show 77 arrests during January, 1915, and 32 during January, this year. Arrests for drunkenness last year in January reached 54, as against 19 this year.

"The city jail is empty for days at a time. In the county jail three prisoners are held for transfer to state institutions, one awaits hearing, there is one vagrant and two are serving sentences for violating the dry law.

"Last year at this time scores of men were begging from door to door. This year there are few. The Salvation Army and Volunteers of America, however, are caring for many this year, having much better equipment and larger quarters to take care of the transients."

Mayor Gill of Seattle went on record as follows:

"Anti-Saloon law reduced police arrests 50 per cent in first month. Weather in January worst in years, and impossible to tell effect on business generally."

From Portland the statement as to results was:

"Portland has lived under Prohibition six weeks. Here are some of the results:

"Not a single family row has broken into the police court during the time.

"Grocery stores have taken the place of corner saloons.

"Rents have not been materially affected, say the brokers, and the number of vacancies left by saloons is astonishingly few.

"More money is in circulation for groceries, dry goods and staple articles, says C. C. Colt, president of the Chamber of Commerce.

"Mrs. Lola G. Baldwin, head of the woman's protective bureau, says the number of girls in the police court has fallen almost to nothing—a veritable revolution, she says.

"Intoxicated motor drivers have ceased to exist, according to the police records.

"Three times as many persons or nearly so, were arrested in December as January, on a reduction of from 2,004 to 776. The number a year ago January was 1,743, or more than twice as much as this month."

MEDICAL ATTENDANCE FOR WORKINGMEN ON AN INSURANCE PLAN.

Compulsory sickness insurance to the extent at least of medical attendance administered by the federal government was advocated in Chicago last week at a meeting of the federation of state medical boards, by Dr. Huffman, the secretary of the New York State Board. The plan involves a tax of two dollars a year on all wage earners whose incomes are less than $1200 annually. Each person would be given the privilege of selecting his own doctor; and no doctor would be allowed to have more than 2,000 on his list of patients. Statistics show that not more than 60 out of the 2000 would be sick at the same time. This would make it possible for the physician to give all needed attention, and would bring him $4,000 a year.

It may appear strange to some persons, but the facts are that this plan is advocated in the interests of the physicians as well as of the workers. It was pointed out at the meeting in Chicago that the incomes of the 127,000 active practitioners in this country average only $500 a year.

Dr. Huffman said in support of the plan: "Under compulsory insurance we would be able to keep our clientele in sound health; it would be against our interest to have sickness occur. When the medical profession is paid to prevent sickness and is a loser when any one becomes sick, the day of the quack and the charlatan will be past. Under compulsory insurance we could give advice freely without being accused of wishing to advertise ourselves. We would be rid of the fee-splitting sin; consultations could be held without any hindrance. Our clientele would seek our advice freely and early."

A bill to provide for what is called "health insurance" has been introduced into the New York legislature. It is much more comprehensive than the foregoing plan providing, in addition to medical attendance, sick benefits during incapacity at two-thirds of the worker's wages. John Mitchell, the great labor leader, approves it and remarks:

"In my judgment the time is not far distant when a system of health insurance will be devised by the legislatures of the various states and by the federal government which will meet the needs of our present social life."

We have no doubt that not many decades will pass before there will be plans devised for medical attention and attendance for people far more widely than those whose incomes do not exceed twelve hundred dollars. The expenses for such attention often bear as heavily on people with much larger incomes as they do on those below that figure.

SOME OF THE CUSTOMS OF A CHICAGO "CHRISTIAN" CHURCH.

Chicago has a "Christian" church, known as the Hyde Park Church of Disciples, which is as broad as, if not broader than the "First Christian" of Berkeley. Its pastor, Dr. Ames, says:

"We have received Methodists, Presbyterians, Congregationalists, Episcopalians, Baptists, Lutherans, Unitarians, and some from the Dutch Reformed Church and from the Reformed Church of Latter Day Saints, and a number on confession of faith, who have not previously been identified with any church, and who preferred to omit baptism entirely.....The method employed has been to receive as members of the congregation any who desire to unite with us either by statement or by letter from their former church, or by confession of faith when they had no previous church membership. They may do this simply by giving their names to the pastor. Usually they are also publicly received. ...."The relation of the members of the congregation is organic and vital in every way....There is no feeling that they are less religious or less 'saved' than others. The confession of faith used by the Hyde Park Church reads: "Do you believe with all your heart in Jesus Christ and in his way of life, and do you earnestly desire to follow him?"

The Christian Evangelist, the leading paper of the Disciples, remarks as to all this:

"Mr. Ames admits that the Hyde Park practice is without scriptural justification. His apology is that 'in order to be loyal to the spirit of the Scripture, we may have to ignore the letter'.

"It is a mistaken idea that what may be styled extreme liberalism is the 'summum bonum' in religion. It is possible to become so liberal that all the strength and power of your position are lost. Religion deals, as Brierly has

said, fundamentally with positives. What people want is certainty rather than a hazy and doubtful freedom. A man who honestly wants to enter the Christian life will not quibble over the question of immersion. To do so would be to place a very slight estimate upon the ordinance of baptism and, consequently, upon the Christian Church. It is safe to say that there are scores of our churches all over America which have received as many members of denominational churches into their fellowship in the scriptural way as Dr. Ames has been able to gather together upon the Hyde Park platform."

PACIFIC COAST NOTES.

Oregon dairymen report an increased demand for milk among the poor families since prohibition went into effect.

The first week after the saloons closed in Spokane the attendance at the reading room of the volunteers of America increased sixty percent.

The Rev. Dr. Frank Dyer, pastor of the First Congregational Church of Tacoma, writes: "Our Laymen's Contion has just closed here, and it was a wonder—absolutely one of the best things I have ever seen." The Rev. Jonathan Edwards of Spokane says some fine things about the meetings that were held in that city. They will be found in the article with the caption "Inland Empire Notes."

The Rev. Dr. W. W. Case, a retired Methodist minister, told in The California Christian Advocate last week of some personal experiences with the Rev. Dr. Horace Bushnell. He says that many of the best judges of preaching and of sermonic literature believe Horace Bushnell to have been the most suggestive and original preacher this country has ever produced." Dr. Case says that fifty years ago the Rev. Dr. Steele, at that time president of Lawrence University, dropped into his study one day and taking up a copy of Bushnell's "Sermons for the New Life," remarked: "I dare not put these sermons into my library, for they tempt me to steal and preach them."

The permits to purchase liquor issued in the state of Washington during the month of January numbered 3,783. Of this number 2,117 were issued in King county of which Seattle is the county seat. In Pierce county of which Tacoma is the county seat the number was 547. In Spokane, 314; Walla Walla, 49; Snohomish, Everett being the county seat, 132; in Olympia, county seat of Thurston county and capital of the state, the permits numbered 43. In Yakima the were 42; and in Bellingham for Whatcom county they numbered 43.

Under the caption of "Deserved Recognition" the Pomona College Quarterly says: "Dean Norton's abilities as an educator have been accorded deserved recognition in the invitation just received from the Secretary of the National Council of Congregational Churches to serve upon a commission of three to make a thorough study in the southern states of the educational work which the Congregational Churches have for so many years been conducting there. The work of the Commission is planned with the thought of their advising desirable changes in forms or methods, extension or retraction, and all other problems connected with that section of the country. Friends of the College will be pleased to know that Dean Norton's plans will probably admit of his undertaking this service for the church and the country." Dr. Norton has been absent from Pomona for several months, it being "Sabbatical Year" for him, and has been prrsuing certain courses of study in Columbia University.

After a few hours on a magnificent Alaska glacier, one evening John Muir returned to his steamer, "rejoicing in the possession of so blessed a day, and feeling, in very foundational truth, he had been in one of God's own temples and had seen him and heard him working and preaching like a man." Passing through the rockbound gate of a fiord and gaining his first free sight of the inlet, he declared, "No words can convey anything like an adequate conception of its sublime grandeur—the noble simplicity and fineness of the sculpture of the walls; their magnificent proportions; their cascades, gardens and forest ornaments; the placid fiord between them; the great white and blue ice wall, and the snow-laden mountains beyond." But still more impotent are words in "telling the peculiar awe one experiences in entering these mansions of the icy north, notwithstanding it is only the natural effect of approachable manifestations of the presence of God." "Every feature glowed with intention, reflecting the plans of God." To Muir it seemed that God's work of creation was yet in progress: "Mountains long conceived are now being born, channels traced for coming rivers, basins hollowed for lakes; that moraine soil is being ground and outspread for coming plants." Every few minutes a new-born iceberg, by its breaking away from the glacier parent, obeys one more behest of the Creator that the world shall one day be complete. In all the bergs, old and new, "there are azure caves and rifts of ineffable beauty, in which the purest tones of light pulse and shimmer, lovely and untainted as anything on earth or in the sky."

The Los Angeles Tribune comments as follows on Senator Phelan and his recent scare-words: "Senator James D. Phelan of California, new in his still cold Senatorial seat, and wearing an unaccustomed toga, is as mild a mannered man as ever lived. Personally he is a delightful gentleman who breaths amity and lives at peace with all his neighbors. But he, too, puts on his mask of politics. It is no longer fashionable to twist the lion's tail, and if politicians still practiced waving the bloody shirt, Senator Phelan is of the wrong political household to indulge in the exercise. Wherefore he flings fits at "the yellow peril." In his political dreaming he is clutched by a nightmare. He sees Japanese guns reducing San Francisco forts to pulp. He sees immense Japanese armies in possession of the Pacific Coast states. In our attitude with respect to immigration he perceives the creative cause of imminent disaster, but would risk the disaster rather than remove occasion for its coming. Wherefore he demands the expenditure of several hundred millions of dollars to relieve him from his apprehensions and build up in him a sense of new security. Would it not be cheaper and far more honorable if we were to deal with Japan in the spirit of just consideration for her dignity and racial pride? We need not pull down one of the barriers. Indeed, we can raise them to greater heights. We can restrict immigration from the Orient without practicing any invidious racial discrimination. It is but necessary to embody in a statute Dr. Gulick's plan of restricting the annual immigration from all countries to a percentage in each case of their nationals already resident in the United States."

The world need never expect anything but wars, until the Beatitudes of the Nazarene and God's Ten Commands come to rule the nations of the earth.

CHRONICLE AND COMMENT.

The statistics of the religious bodies for 1915 give the Christian Scientists a membership of 85,096. The churches number 1,414.

The two bodies of Moravians in the United States have a total membership of 21,146. There are 147 churches. The Salvation Army has a membership of 27,664. The six bodies of Adventists total 106,347. The churches number 2,742. There are 123,844 Dunkards.

The encore has come to be one of the present-day nuisances. The Detroit Free Press says concerning it: "One of the penalities of attendance upon the non-professional entertainment is the encore, which not infrequently drags the program to an almost interminable length. At a concert recently given here every number was encored, some of them twice. Each performer had a little coterie of friends who insisted upon a recall, and the audience good-naturedly assisted. In consequence, a well-planned and adequate program became wearisome, especially as the encores were generally quite as lengthy as the original selection. No one was really gratified except the performer and his or her personal friends."

A Christian Science lecturer says: "Healing in Christian Science is always by means of prayer. The word generally used is 'treatment' but it is always to be understood that a Christian Science treatment is a prayer, and just in the proportion that it is a righteous prayer, does it heal the sick and reform the sinner. It is not the prayer of supplication, but of realization; it is not merely asking God to do something for us, but knowing that He has already done the good thing desired. It is the prayer in which realization is supplanting entreaty, confidence is expelling doubt, and perfect love is casting out fear. It is laying at the feet of God the 'heart's sincere desire, uttered or unexpressed,' and then patiently listening for his 'Go in peace.' It is the prayer of rejoicing, of conquest, of humility, of unselfish love."

Lord Selborne, president of the British government board of agriculture, says Great Britain must have women farmers in great numbers if the empire is to survive the great war. The next move is to canvass England, Wales and Scotland to register the women farm laborers to the limit under the same process as male workers are registered under an earlier war measure. The Worcester Telegram remarks: "This is admitting a good deal for the richest nation. There is no disgrace about women doing farm work, and they may make better conditions on the farms, as they already have in some factories and on the municipal tramways and railroads in England, but it is a significant fact that as the last resort men of the most powerful empire have come to call on the women for help which was never planned for by even the wisest political economist."

In a circular sent out from the bureau of Indian affairs in the Department of the Interior at Washington, Mr. Cato Sells, the Commissioner, says: "There is among the Indians a marked and tender affection for their children, but too often the wife, the mother is regarded and treated as a burden bearer. I wish we might see this habit overcome, for it is distinctly barbaric. I want to see developed and prevalent in every Indian school from the least to the largest that modern and truly chivalrous spirit that recognizes and respects the sacredness of womanhood. I should like to have every Indian boy leave school with this lofty and just sentiment fused into his character, as the picture in the porcelain, because of the deep and exquisite power it will have to bless his future home with health and happiness."

The Rev. Dr. Empringham, a prominent Episcopal Rector in the State of New York, has resigned as rector of St. Paul's Church, Syracuse, and has accepted the position of superintendent of the Metropolitan district of the Anti-Saloon League. A large increase in salary was offered him by his church, but he enters the new work at considerable financial sacrifice. Although four brewers were members of his congregation he has been outspoken against the liquor traffic. Of the Episcopal Church in general he says: "She has been conservative on this question. She is back now where other religious bodies were a generation or two ago. But a new spirit is abroad in our church—a recognition that we are our brothers' keepers." In giving his reason for entering the Anti-Saloon League work Dr. Empringham said: "My five reasons for making my decision are my five sons. My people in England are giving themselves in war time to save their country. I am an American citizen. I cannot do less than give myself for my country in time of peace to protect her from a dreadful foe that not only destroys the bodies of my fellow-men, but ruins their souls. Another thing that started me to thinking was an incident that occurred in connection with this church three years ago. After we had gotten rid of a place next door that was so notorious and so menacing as to compel us to disband classes of young men that were coming to the parish house, the church protested, before the present new building was erected, against the continuance of liquor license at this place. I was startled to find, after referring to the City Council for relief, and then appealing to the Anti-Saloon League and the State Excise Department, that there is no law by which we can prevent the sale of liquor on the other side of the wall of this church in which we are now worshipping God. And the sale of liquor is now being conducted there. I decided then that I would co-operate, when the chance came, in the effort to secure a law which would give the people the power to protect from profanation the altars of their faith."

Hamilton Holt writes in the New York Independent concerning Louis D. Brandeis whom President Wilson has named for the Supreme Court and over whom a storm of protest has arisen, that it was the reading of Henry D. Lloyd's "Wealth Against Commonwealth" which changed his course in life. "He resolved from that time on to rise from aristocracy to democracy. He then arranged his work so as to give to public service. So long as as he confined his activities to serving as counsel for charities or as mediator in industrial disputes, he received practically unanimous praise from Boston's best citizens. But when he began to attack privilege in high places and to show up corporate mismanagement, then praise turned to blame and friends to foes. I shall not soon forget how his dark eyes wistfully rested on the embers, as he concluded, without a shred of bitterness: "And now if my wife had social ambitions or if I wanted to join a club, or if I needed to borrow money at the bank, or if I should run for office, they would get me. Fortunately, we don't care for society. I am already

a member of the clubs I like. I seem to be able to earn more money than I need, and I shall never seek public office." Mr. Brandeis has said of himself: "I have no rigid social philosophy; I have been too intense on concrete problems of practical justice." He had a passion for democracy and justice.

DR. AKED'S RESIGNATION RECEIVED AND ACCEPTED.

At a meeting Tuesday evening in the large lecture room of the First Congregational Church of San Francisco, which was attended by about 300 persons, the resignation of the Rev. Dr. Charles F. Aked as pastor was accepted. When the resignation had been read it was stated that it had been considered on Saturday evening by the deacons and trustees, who had voted unanimously to recommend that it be accepted. As soon as a motion to this effect had been made, it began to be manifest that many were loath to vote affirmatively. Dr. Aked's letter to the church made it evident that the way was open, if the church desired, to give him an indefinite leave of absence. He wrote that their association together had been beautiful and harmonious, and that he had been very happy in the pastoral relation; that when in December he had departed from them it had been only at the call of what seemed a higher duty in view of this awful cataclysm of war; that he still so believed, and that despite the difficulties in the way it would be cowardly for him not to go on. But the church must not be permitted to decline, and so his resignation was in their hands; it was for them to decide whether there should be indefinite leave of absence, or the resignation be immediately accepted. Such, we take it, was the tenor of the letter.

In the remarks made by the members of the church and congregation, it was evident that Dr. Aked had given them a great vision for the church and city under his ministrations, and they longed for a continuance. He had gone away a great man; he would come back a greater one. But when at length one after another of those who had given the whole matter the deepest consideration arose and told how they had arrived at the conclusion that the church could not in justice to the cause it represented do other than accept the resignation, it began to be manifest that most of the reluctant hearts would, when the vote was taken, align themselves with these. It was shown that Dr. Aked was sure to be absent a year; that no man who could lead the church as it ought to be led could be had temporarily, and that there would be great disintegration. Moreover, the probabilities were that after the war was over a great work along the line of international peace would open up to him, and the call thereto would be as insistent as the present call is. Further, this was a climate that was wearing on Dr. Aked, and that it was perhaps only a question of a short time when for that reason he would have to lay down the work. Accordingly, when the vote was taken, only a few hands were raised in the negative—men and women voting affirmatively who had declared with marked emphasis that they would yield to none in their admiration of Dr. Aked and in their estimate of his ability.

The writer of this went away from the meeting Tuesday night admiring the men and women of the First Congregational Church of San Francisco—those who voted affirmatively on the motion to accept the resignation, and those who voted negatively. They couldn't do otherwise than they did do. To whom does "they" apply? Why, to all of them, of course.

Readers of The Pacific outside of the First Church should be thankful that they didn't have to vote on that resignation

THE INCOME OF THE FOREIGN MISSION BOARDS FOR FIFTEEN YEARS.

A table of the income of all the mission boards during the past fifteen years gives a comprehensive view of the increased giving:

1901	$ 6,228,173	1908	10,061,433
1902	6.727.903	1909	11,317,405
1903	6,964,976	1910	11,908,671
1904	7,807,992	1911	12,290,005
1905	8,120,727	1912	17,317,366
1906	8,980,448	1913	16,043,631
1907	9,458,633	1914	17,168,611
		1915	18,793,990

The number of missionaries on the foreign field has increased to 10,497, as against 9,969 for 1914. These missionaries care for 1,175,000 converted church members in 11,-221 organized congregations. The native congregations gave to the work of evangelizing the world $4,541,982.

A LARGE PERCENTAGE OF YOUNG MEN PHYSICALLY UNFIT FOR MILITARY SERVICE.

Statement of recruiting for United States Marine Corps for 1915:

	District	Applicants Examined	Acc'p'd for Enlistment.	Percentage Accepted.
1,	Boston	1,704	172	10.093
2.	New York	11,012	316	2.869
3.	Philadelphia	1,826	369	20.211
4.	Baltimore	1,786	193	10.806
5.	Pittsburgh	1,616	244	15.099
6.	Buffalo	2,561	216	8.434
7.	Cleveland	2,812	178	6.330
8.	Detroit	2,042	121	5.925
9.	Cincinnati	1,165	199	17.081
10.	Southeastern ..... (Includes Atlanta, Birmingham, Memphis, Savannah.)	1,182	137	11.590
11.	Chicago	4,448	434	9,757
12.	St. Paul ..... (Includes Duluth and Minneapolis.)	1,169	151	12,925
13.	Missouri ..... (Includes St. Louis and Kansas City.)	1,433	196	13.684
14.	Mountain ..... (Includes Denver and Cheyenne)	950	150	15.768
15.	Salt Lake City	367	37	10.817
16.	Los Angeles.....	585	137	23.418
17.	San Francisco	2,732	224	8.197
18.	Portland (Ore.)	1,778	359	20.191
	All Districts	41,168	3,833	9.310

Only one man out of every eleven was acccepted.

It is said that liquor and tobacco have a great deal to do with this incapacity.

THE CHURCH OF THE RESTORATION.

We are inclined to the opinion that the best name for the "Christian" or "Disciple" Church would be, "The Church of the Restoration." They are fond of calling themselves "Restorationists," and aptly so. A writer in The Christian Evangelist says:

"The Restorationist seeks to restore the church of the New Testament, in its doctrine, its ordinances and its life. He exalts the church of the New Testament, but is not concerned with ecclesiastical genealogy or the authority of popes and councils. He believes that the just shall live by faith and that Christianity is a spiritual religion, or the religion of the Spirit. But again his message is constructive. He is a builder upon the true and tried foundation with Jesus Christ as the chief cornerstone. He is not trying to restore any particular machine, nor does he claim divine authority for any church of the New Testament animated by the spirit of Jesus Christ. He believes that Jesus began the final revelation of God and that the Holy Spirit continued his revelation. With him the New Testament is, therefore, authoritative and contains the will of Christ. New Testament utterances concerning doctrines and commandments have divine authority.

"When the Restorationist opens the New Testament he finds that Jesus was baptized to fulfill all righteousness; that baptism was commanded in the final commission of the Lord to his apostles; that there is one baptism and not three; that this baptism is likened to a birth, a planting or a burial; that it symbolizes the death, burial and resurrection of our Lord; that it changes the relationship of the individual, for "he is baptized into Christ;" and that immersion meets all the demands of the New Testament so far as the action of baptism is concerned.

"The Restorationist claims much, but it is all constructive. Personally, I am inclined to his position and believe the world is coming to it."

BELIEF IN A SECOND BODILY COMING OF CHRIST GROWING IN ENGLAND.

The Rev. F. B. Meyer, one of the leading Non-conformist preachers in England, believes in a second physical coming of Christ, and has had considerable to say about it of late. In a recent number of "The Christian," a London publication, he had an article in which he declared that to those who look for Christ's appearing the evolution of the war is of the most startling character. He said in part:

"No student of Scripture can deny that the whole trend of its teaching points to the re-establishment of God's people in the land of their fathers. It was given them, by the most solemn covenant, for ever. The repeated pledges of Jehovah to His friend, the glowing predictions of the prophets as they dip their brushes in the richest colors that natural beauty or inspired imagination can supply, the clear witness of the New Testament—all necessitate and demand the ultimate restoration of the chosen people to their land. And before our eyes the way is being prepared.

"The Ottoman Power of the Turk is treading down Jerusalem until the times of the Gentile have fulfilled their predestined measure. The thunder of the War, that at first could be heard across the Straits of Dover, is rolling south and east. A year ago the centre of the conflict was Belgium and Northern France; now it is Greece, the Mediterranean, and Egypt. They tell us that Esdraelon and Olivet are being trenched and fortified, whilst lines of railway are being laid down for the concentration of troops on spots of the most sacred association.

"The river of the Turkish Empire, that overflowed Europe and submerged Eastern Christianity in the fifteenth century, has been receding ever since; and now, though from a military point of view apparently strong, yet politically the Turk is becoming subordinated to Germany, in leadership, in finance, in internal organization. Constantinople must inevitably become one of the chief perquisites of the War to a nominally Christian Power; and when that beautiful city passes again to the Christian, and Christian hymns are sung beneath the dome of St. Sophia, the power of the Ottoman Empire will be broken, and all the oppressed and stricken lands which she has blighted by her fell influence will revive. Solitary places will be glad and wildernesses robe themselves with flowers. Then Sharon shall be a hold of flocks, and the Valley of Achor a place for herds to lie down in; and the voice of weeping or the voice crying shall be heard in Jerusalem nevermore."

The waning power of ecclesiasticism is mentioned as another sign of the coming. Another is world-wide evangelization. "Our Lord laid it down that the Gospel must be preached as a witness unto all nations before the end would come. He never taught us to expct world-conversion."

Dr. Meyer remarks also that the great increase of spiritualism is also significant.

"In the Apocalyptic figure, three unclean spirits like frogs issue out of the mouths of the dragon, the beast, and the false prophet. The Seer gives the interpretation that they are the spirits of demons working miracles. Of late a cloud of dark spirits has darkened the air; millions have been seduced into listening to their whisperings, and among them multitudes of nominal Christians. It is extraordinary that those who profess the Name of Christ should have dealings with the spirits of demons who impersonate their kindred and friends. They are manifestly dealing with the lowest dregs of the spirit-world, who either cannot or will not disentangle themselves from the earth-sphere."

Mention is made also of the eager looking for the coming of the Lord, "which is becoming the attitude of myriads of believes."....."There never were such multitudes as now who are trimming their lamps in anticipation of the Bridegroom's approach."

We give the foregoing as one of the things indicating the trend of thought at a time when foundations in Europe are being overturned and men and women everywhere are being forcd to recast their beliefs. Of course the position taken by Dr. Meyer is not at all a new one, but undoubtedly many have turned to its acceptance for the first time since the war devasted Europe, and the numbers so believing have been multiplied.

In our judgment the belief is not wellfounded. As stated early last year in The Pacific we believe that Christ's coming is only in spirit.

AN AMERICAN BOARD STATION IN CHINA.

A Station in Which Pacific Coast People Have Special Interest.

A statement of the history, development, and present opportunity of the American Board station at Shaowu, China, has been written by Edwin Dwight Kellogg, one of the missionaries; and it is printed in an attractive and finely illustrated pamphlet. The illustrations are by Josephine C. Walker, a daughter of the Rev. Dr. Joseph Elkanah Walker, who went to that field in 1872.

We of the Pacific Coast have a special interest in Dr. Walker because he is a son of that pioneer to the Oregon Country—Dr. Elkanah Walker.

There is An Appreciation of Dr. and Mrs. Joseph Walker, from which we quote:

"The Shaowu Station does itself honor when it honors Dr. Walker. Forty-three years a missionary of the American Board and all but two of these years given in service for Shaowu, he is its pioneer missionary. He was the first to penetrate into its mountain fastnesses, a true missionary explorer and pathfinder. Preeminently an evangelistic missionary, he has toured and retoured the field in company with trusted Chinese pastors and evangelists, and often accompanied by Mrs. Walker, so that he is known in nearly every city and hamlet of the region. His excellent command of the vernacular has made him much sought as a preacher both far and near, and in this branch of the service he has found most keen delight. Few in these days acquire that knowledge of the written character which has made him so valuable as a writer and reviser of hymns and as a contributor to reference books in Chinese. Not only has he written hymns, but the entire Shaowu field owes much of its training in music to his able and constant teaching. Dr. Walker has also beeen a force in the educational department, nowhere better illustrated than in his training of men for the ministry. In fact, wherever one turns are found the marks of his versatile genius—teaching in the Boys' School, directing the force of colporters, head of the Book Room which for so many years has been the haven of the studiously inclined, valuable in building and land-buying operations because of his intimate knowledge of Chinese customs and laws, mender of broken organs, watches, and umbrellas, scientific observer in the fields of astronomy, geology, botany, zoology, and applied mechanics. And with all his learning he is a man of deep spiritual intuitions, mighty in the Scriptures, a power in prayer, a most genial and lovable man to know and to have fellowship with—no wonder Shaowu looks for many years of service from her Grand Old Man.

"Mrs. Walker was also made of pioneer stuff. She often accompanied her husband on his tours, in spite of poor health. Her steadfast purpose to go forward in spite of dangers and hardships decided the question when in the summer of 1876 the attempt to open the Station was in doubt, and again later on, when the question of abandoning it was discussed. In the early days there was a strong tendency among the Shaowu women to look upon Christianity as a man's affair, but Mrs. Walker exerted a strong influence over them in making them feel that it was of equal concern to them. Through her exertions a few girls and women were taught and two girls sent to Foochow to school. Thus workers were being trained and the way paved over which the marked progress of recent years might be made. Mrs. Walker's last letter was a special call for young ladies to take up this important task of the work among women. She was the sturdy pioneer of women's work, so that today it may be said of us, "Others have labored, and ye are entered into their labor."

Among those who have labored in the Shaowu Mission are the Rev. and Mrs. George W. Hinman and Dr. and Mrs. Whitney. The Rev. and Mrs. Robert Whitaker are on their way now to that station.

We quote from the pamphlet:

"The American Board's Station is located in the Province of Fukien, one of the coast provinces of South China. The Province of Fukien has an area of about 46,000 square miles and a population approximating 22,000,000. The area of the province is about equal to that of New York State, but whereas there are 200 people to the square mile in New York there are 500 in Fukien. Fukien is a very mountainous province and, located as it is in the latitude of Florida and watered with an abundant rainfall, it is a very beautiful province.

"The population of the city of Shaowu does not greatly exceed 20,000. It is a center for the shipping of timber, rice, paper, and tea, and is situated on the Min River, about 250 miles above Foochow, an important port and the capital of the province."

At this station there are boarding schools for both boys and girls; also a kindergarten for the little folk. Among the many very valuable adjuncts is the Woman's Training School.

"The students are, in the main, widows or the wives of men who are also in training in some other department, and they come bringing their children with them. These children are in the school because we believe in emphasizing the importance of the home, and they make live laboratory material for training their mothers along home-making lines. Bible-women sometimes come back for additional study, these privileges being much prized by those whose opportunities are few.

"The school stands for the making of Christian homes in the Saowu field. As these women go with their husbands into the various villages, their Christian homes are established alongside the churches. Thus the Christian home and the Christian church make a double appeal in the community and the gospel message has a greatly increased influence."

There is also a theological training school.

A powerful adjunct to the evangelistic work is the Men's Hospital, where in 1904 there was a total of 17,000 treatments.

Chinese Christians recently subscribed a considerable sum of money for the purpose of establishing a station for agricultural demonstration. The plans include forestry, cotton growing, fruit and nut orchards, and the introduction of Western breeds of domestic animals, all for the purpose of improving Chinese living conditions.

TENDENCY OF NATIONS AT WAR IS TO GROW DESPERATE EVEN TOWARD NEUTRALS.

Under the caption of "War and the National Temper," the Springfield Republican remarks:

"The longer and more deadly the struggle in which a country is involved, the less is it possible to count with confidence upon its temper as made known in peace. Under strain even individuals may show unexpected traits, but the transformation of a country is far profounder. The temper of a nation is not merely the temper of the individuals who compose it; the same individuals may be regrouped so as to affect most potently the character of the whole. Gunpowder is but a mixture of things harmless taken separately. According as one group or another gains influence and diffuses its ideas and its emotions does the temper of a people change, and the longer and more intense the pressure the greater is the risk that dangerous political explosions will be generated."

This, in the judgment of the Springfield Republican, is among the perils which President Wilson had in mind when he made his recent speaking tour; but was cut off from saying in his official capacity—though seeing it clearly as an individual and a historian.

The Republican continues:

"It was fortunate that England entered the war under a ministry strongly pacific in composition, and as little like-

ly as any since Gladstone's day to go to extremes in the treatment of neutrals. Even in the reorganization to make room for the opposition the prevailing moderation of the Asquith ministry has been kept. Yet that the temper of England has changed and is changing is plain and is only what might be looked for. Under pressure the government has yielded one point after another, and no one can be certain how far the process will go. In one respect the ministry is under even greater pressure than in the early 19th century, for England is under heavier bonds to its allies; it has by no means so free a hand as in the great war against Napoleon. In the matter of blockade the government has for the present taken a firm stand against the navalists who are insisting that British sea power be used to the limit, but it would be unsafe to predict that if misfortunes should continue to accumulate the ministry would be able to hold out.

"When British aggressions are with reason denounced in this country it is necessary to bear in mind that in England the government is mainly being assailed for its moderation. Mr. Asquith is attacked in very much the terms applied by Rooseveltians to the Wilson administration. While the liberals defend his policy and criticism of attack on neutral rights are few there are powerful forces which would push Britain into an unsparing use of sea power. Even from extremists who at present are denied their way one may learn of a temper which is certain to grow in proportion as the war is long and unlucky. The Evening Standard, in language to which we are used in this country, praises the "legal ability" of the foreign office statement on sea power, but adds: "Unfortunately, being at war and not 'at law, the nation needs something 'more virile than legal arguments.' Something more virile in fighting its enemies? No; what is meant is more virility in dealing with neutrals. * * *

There would be short shrift for international law if the navalists had their way, and nobody can be sure that if the war lasts they may not have their way. * * *

"Undoubtedly the inherent tendency of a great war to grow in bitterness and in scope as it proceeds is among the chief arguments for preparedness, though it is an argument which the president can present only in the most general and guarded terms."

THE EVANGELISTIC VISIT OF PAUL M. KANAMORI.

A remarkable man, a Japanese, has just finished a four months' evangelistic campaign on the Pacific Coast, from Los Angeles to Vancouver. He has worked entirely among the Japanese, there being about 80,000 of them on the Coast, in the big cities and scattered in remote country districts.

Nearly 2400 men were converted in this campaign under Mr. Kanamori's preaching, with more than half of them joining the various Christian churches.

Mr. Kanamori is a remarkable man in many particulars. He is one of the foremost preachers in Japan. He is a member of the Salvation Army, being, I think, the first Japanese Salvationist to do work in America. He wears the uniform but his work in America has been among the churches.

Previous to his joining the Salvation Army which was done five or six years ago, he had been engaged in social reform work under the Japanese Government, in which work he was engaged for fifteen years, speaking all over Japan to audiences ranging from 5000 to 8000 people.

Previous to that work he was Professor in Theology of the Doshisha University, becoming subsequently President of that University as successor to Joseph Neesima. During the period he was one of the leaders of the New Theology in Japan, translating Pfleiderer's "Philosophy of Religion" from German into Japanese, and making other translations. He was one of the earliest converts to Christianity in Japan having been over forty years ago one of the 100 boys in the famous school taught by Captain L. L. Janes, an American Military officer who was at the same time an earnest Christian. The wife of Captain Janes was the sister of Dr. Dorermus Scudder, pastor of Union Church, Honolulu. Forty of these boys became Christians and suffered much persecution, young Kanamori having been disinherited by his father. These forty boys were the first students for Dr. Neesima's University, then without buildings, and many of them became leaders in New Haven.

Mr. Kanamori having finished his evangelistic campaign among the Japanese of the Coast expects to spend a few months in America going as far east as Chicago during which time he will speak in American Churches. On Sunday, February 13, he preached three times in the Quen Anne Congregational Church, Seattle, taking both the morning and evening services and also a special afternoon service. His subjects for these three services were "My Life Story" or "Back to Christ through Tempest." "The Preaching of the Cross." "A One-soul Campaign." S. S.

HOW PROHIBITION AFFECTS COLORADO.

During the campaign in Colorado last year against the saloon dire results were predicted if the prohibition measures were carried.

Of course it is too soon to tell just what the effect of prohibition will be; but that it will be good no reasonable man can doubt. The showing the first month was excellent. We condense here several statements in recent publications of the Anti-Saloon League. A dispatch from Denver on the 7th of February read:

"Two thousand and fifty new savings accounts were opened with Denver savings banks during January, 1916. For January, 1916, reports of eight Denver banks show $575,000 increase over January, 1915. Denver bank clearings for January, 1916, $8,000,000 more than January, 1915. Pueblo bank deposits for January, 1916, $270,000 more than January 1915. Pueblo postal savings deposits January, 1915, $7,000; January, 1916, $23,000. Collections of Denver's largest department store were 25 per cent more for January, 1916, than January, 1915. Similar reports coming in from many other lines of business.

Merchants report that hundreds of accounts considered "no good" are being paid up. Wets claimed that if Denver went dry stock shows and conventions would be failures. Stock show held January, 1916, had 60,000 paid admissions, the largest in history. Three million dollars in sales, likewise the largest in history, and merchants declare more money was spent than ever before. Denver jobbers and wholesalers show amazing gains in sales to merchants of smaller cities and towns. Moral tone of state improved. In Denver, January, 1915, there were 212 arrests for drunkenness, 99 for disturbance and 421 for vagrancy. January, 1916, 53 arests for drunkenness, 40 for disturbance and 115 for vagrancy."

A statement sent from Pueblo on the 8th of February was in part as follows:

"Deposits received January, just closed, show an increase of $278,000 over the money deposited in the same banks during January, 1915. The figures were obtained from

Pueblo bankers, with a view of showing whether deposits increased during the first month under Prohibition.

"The compartive increase is the greatest of any one month as compared with the same month of a previous year in the history of Pueblo banks.

"In one bank the increase for the first month of Prohibition amounted to more than $3,000 a day over January, 1915. The smallest increase was at the postal savings bank. Here the deposits for January, 1916, were $23,000, while the deposits in the same bank for January, 1915, were $7,0000. While the amount of increase was smallest at this bank the per cent increase was probably the largest, the increase being about 350 per cent.

"In the savings department of one bank alone the increase was over $1,000 a day for January, 1916, as compared with January, 1915.

"During the year two Pueblo banks have failed. Also many saloon men have disposed of their business interests, withdrawn their money from local banks and left the city. On the other hand some saloon men have disposed of liquor stocks and deposited their money in local banks. Bankers estimate that the amount of deposits credited to the liquor business has not fluctuated greatly.

"The big increase in deposits under the first month of Prohibition comes from large and small depositors and from new depositors, all the banks showing a heavy increase in the number of new accounts opened during January of 1916 as compared with the number of new accounts opened during January, 1915.

"Some bankers declared that Prohibition had not been in force long enough to make a comparative statement valuable. Other bankers did not hesitate to attribute the remarkable increase almost entirely to Prohibition.

"But the figures are gathered from the books of local banks and whatever the cause may be they mean that the per capita wealth of Pueblo increased about $5 for every man, woman and child in the city during one month of Prohibition.

"A number of local merchants, when asked about business conditions during the month just closed declared that the volume of business was larger than during January, 1915, and that collections were better, their books showing a much higher percentage of accounts paid up.

"One bank stated today: "I thing the figures are thoroughly conclusive and indicate that Prohibition is to be an important factor in Pueblo's prosperity. I fully believe that the business conditions which have been shown for the first month are in every way indicative of what the improved conditions are to be in this city under Prohibition."

"Another local bank said: I do not think the increase can be attributed to any one source. In my mind the better business conditions at the big steel plant have been a big factor in showing the increase in the banking business during the month just closed as compared with January one year ago."

NOTES AND PERSONALS.

There will be no meeting of the Congregational ministers of San Francisco and vicinity next Monday. A union meeting in connection with the Laymen's Missionary Movement meetings will be held in the large lecture room of the First Congregational church.

An open meeting of the general Committees of the Woman's Congress of Missions of the Panama-Pacific International Exposition will be held for final reports at the Palace Hotel, San Francisco Wednesday afternoon Feb. 23 at 2 o'clock. All interested are invited to attend.

THE PLOW.

From Egypt behind my oxen, with their stately step and slow,
Northward and east and west I went to the desert sand and the snow;
Down through the centuries, one by one, turning the clod to the shower,
Till there's never a land beneath the sun but has blossomed behind the power.

I slid through the sodden rice-fields with my grunting, humpbacked steers,
I turned the turf of the Tiber plain in Rome's imperial years;
I was left in the half-drawn furrow when Cincinnatus came,
Giving his farm for the Forum's stir to save his nation's name.

Over the seas to the north I went; white cliffs and a seaboard blue;
And my path was glad in the English grass as my stout red Devons drew;
My path was glad in the English grass, for behind me rippled and curled
The corn that was life to the sailormen that sailed the ships of the world.

And later I went to the north again, and day by day drew down
A little more of the purple hills to join my kingdom brown;
And the whaups wheeled out to the moorland, but the gay gulls stayed with me
Where the Clydesdales, drummed a marching song with their feathered feet on the lea.

Then the new lands called me westward; I found on the prairies wide
A toil to my stoutest daring and a foe to test my pride;
But I stooped my strength to the stiff black loam, and I found my labor sweet
As I loosened the soil that was trampled firm by a million buffaloes' feet.
Then farther away to the northward; outward and outward still
(But idle I crossed the Rockies, for there no plow may till!).
Till I won to the plains unending, and there on the edge of the snow
I ribbed them the fenceless wheat-fields, and taught them to reap and sow.

The sun of the Southland called me; I turned her the rich brown lines
Where the parametta peach trees grow and her green Mildura vines;
I drove her cattle before me, her dust, and her dying sheep,
I painted her rich plains golden, and taught her to sow and reap.

From Egypt behind my oxen, with stately step and slow,
I have carried your weightiest burdens, ye toilers that reap and sow.
I am the ruler, the king, and I hold the world in fee;
Sword upon sword may ring, but the triumph shall rest with me.

—W. H. Ogilvie.

Among the Churches.

Los Angeles, First.—Thirty persons were welcomed into fellowship at the recent communion service, four coming on confession.

Lincoln.—Although without a pastor for nearly two years, the Sunday School is maintained, and the Christian Endeavor has recently been reorganized by some of the high school pupils. Rev. John Brereton of Woodland, a former pastor, came over Sunday evening and spoke to a full church—the Methodist minister and people having adjourned their service to attend. As business is improving it is to be hoped that plans may be matured to establish regular services at an early date.

Oakland, First.—Mr. A. C. Jensen, who has been with this church as a special worker for two years, left on Tuesday to take up work for boys at the State Institution, the Preston School at Ione. He will have work of a moral and religious type, for which he is well fitted. Mr. and Mrs. Jensen have made a host of friends, who wish them a hearty Godspeed. — The year of 1915 was a very interesting and profitable one for the members and friends of the After-Church Class. During the year we had talks and addresses on almost every phase of civic and church life, by prominent citizens; 28 meetings have been held, with a total attendance of 2,194; average 78; largest number present, 121; smallest number, 39. With this splendid record behind us and the even better showing already made in the year 1916, we are looking forward to a notable year. — At the last communion service ten persons were welcomed into fellowship.

Soquel.—The writer had the privilege of a ten days visit to Soquel and was pleased to find a splendid work in progress. The pastor, Rev. J. W. Speers and his wife and daughter have won the hearts of the people; and all departments of the church work are flourishing. A feature of the work is a large chorus choir that render music any city church might be proud of. The audiences are good and the people are enthusiastic for the coming year. Since Jan. 1st. the pastor has received ten into the church with a prospect of fifteen more in the near future.—Clarence H. Stevens.

Petaluma.—Wednesday evening, February 9th, a "Reception" was tendered to our new pastor, Rev. F. F. Farrington, and family in the chapel. Despite the inclement weather, nearly one hundred were present, several coming from the country. The Ministerial Union was well represented, and the president of that body, in well-chosen words, extended a cordial welcome to Mr. Farrington, as also did Prof. W. O. Smith in behalf of the church. The pastor responded briefly—had the discretion to make no promises, said he only desired "to be a man among men, and do a man's work" in the extending of the kingdom! A pleasing program, consisting of solos, both vocal and violin, entertained the audience, and a social hour, with refreshments, concluded the evening.

THE SAN FRANCISCO LAYMEN'S MISSIONARRY MOVEMENT CONVENTION.

The meetings of the Laymen's Missionary Movement Convention for San Francisco and the other bay cities will be held in the First Congregational Church of San Francisco February 19-23. They will begin with a young people's rally on Saturday evening. Sunday afternoon there will be a mass meeting in the church auditorium.

Among the subjects for addresses are: The Place of Prayer in World Conquest; China—an Empire and a Republic, India's Silent Revolution, Who Will Rule Africa Tomorrow?; Making America Christian; Efficient Leadership; Critical Elements in the Missionary Situation; Making Good in the Local Church; The Modern Uprising of Men.

Tuesday evening at six there will be a Congregational rally in the lecture room of the church, at which dinner will be served for 35 cents. This will precede the general meeting in the church auditorium at 8 o'clock.

OLIVET CHURCH, LOS ANGELES.

A Rally Day, and the first Communion Service in 1916 was held on February 6th. A full house was in attendance.

Three ladies were received by letter; a husband, wife, two sons and a daughter came in like manner. A ten year old girl also made profession of her faith and her brother was dedicated to God in baptism and added to the Cradle Roll of the Sunday School. These thirteen are believed to be the preceders of others who are to be interested by the invitation of personal evangelism.

The services of each Sunday include the Primary Department, enrolling some forty little ones, the Bible Class and the main School. At the close of this period the pupils join in the auditorium for exercises preparatory to the morning service. A brief sermon is addressed to the children and youth; followed by a song suited to their temperament. The usual exercises of worship and sermon for adults complete the hour.

On each Sunday the Christian Endeavor Society and the Olivet Prayer League meet from 6.30 to 7.25 P. M., in separate rooms. Young voices give varied testimonals for the realities of the Christian life. The one is in charge of the appointed leader, the other is conducted by the pastor. Diverse requests for prayer are sympathetically considered and numerous apparent answers are from time to time noted. Tennyson was right when he said, "More things are wrought by prayer than this world dreams of."

The regular evening services follow these meetings and often some phase of evangelistic method concluds the day.

In the routine of preaching prominence is given to doctrines of the Bible that are susceptible of confirmation by Christian experience.

The consciousness of Christian people hungers to be satisfied by truth which reaches into the depths of the inner man, which needs to be renewed day by day.

A phase of this need is indicated by the Apostle when he says, "That ye may know that ye have eternal life, even unto you that believe in the name of the Son of God." M.

DEDICATION AT MT. HOLLYWOOD, LOS ANGELES.

The dedication ceremonies of the beautiful new Mt. Hollywood Congregational Church in Los Angeles, were held Sunday, Monday and Tuesday, February 6, 7 and 8. Sunday morning the service was conducted and the sermon preached by the minister, Rev. Clyde Shepard. Sunday afternoon Rev. Henry K. Booth of Long Beach delivered a scholarly and inspiring address from the challenge of Jesus, "Launch Out into the Deep!" Sunday evening Dr. George F. Kenngott, Conference Superintendent, preached convincingly on "The Authority of the Church."

Monday was the social evening. Beginning at 5:30 Cafeteria supper was served in the basement dining-room. After the congregation and visitors had been well-fed by the ladies of the Woman's League, Dr. Kenngott and Mr. Shepard engaged in a fun-fight to the delight of the audience assembled in the auditorium. For inning after inning the two preachers enjoyed themselves provoking each other to efforts of wit and humor for the benefit of the listeners.

Tuesday, the ladies of the church met for all-day meeting in the church, serving lunch and dinner to all comers. The final exercise was the consecration of building and people Tuesday evening, at which service Mr. Shepard gave the "Call to Consecration" and Dr. Wm. Horace Day of the First Church, Los Angeles, brought the ceremonies to a close with a masterful address on "Pan-Nationalism."

The new Mt. Hollywood church is the first unit of a carefully planned structure. The plant and lot are worth $14,000. On this there is a debt at present of $4500, but at the dedication pledges were received to cover all of that amount except that which is expected from the building society. Finances are in excellent condition, and it is planned—as soon as the pledges are paid—to begin the construction of the remaining unit, which is to cost about $8,000.

The minister of this church is Rev. Clyde Shepard who came four months ago from the Belvedere Methodist Church in Los Angeles. The people have rallied around him earnestly, following in every path of service to which he has directed, and the outlook upon the future is resplendent with the brightest rays of opportunity.

GOOD NEWS FROM OUR ORIENTAL MISSIONS.

I have been visiting several of the Oriental Missions recently, and am happy to bring good news from them and also about others which I have not very lately visited.

I will begin with Santa Barbara, where, by virtue of detention in consequence of storms, I was able to spend a part of two days, and found going on in our Chinese mission the same steady and efficient work which for several years has made that mission a blessing to all concerned in it. Here I baptized a fine, promising young man.

Sunday, February 6th, I spent in Oroville. For two years or more we have had no fruit, there gathered unto eternal life. This was not the fault of the earnest, prayerful teacher, but resulted simply from her lacking any competent interpreter through whom she could bring the gospel clearly home to the minds and hearts of her pupils. We were able to send such a one, Mr. Fong Won, for several years a missionary helper with us, to spend one month. And he found that the seed sown was ready to spring up and bear fruit, and five young men were baptized and welcomed to the church.

Our Chinese Congregational Church in San Francisco has received persons on confession at every communion for at least three years. The total however for 1915 is less than in the two years preceding. Twenty-two were added, of whom nineteen came on confession of faith.

It is a feast for the eyes to visit, as I did not long ago, our Japanese Church in this city. The audience room in our rented mission house has been enlarged so that not only the two parlors but a third one in the rear is included in it. It will seat with chairs, as it is seated, 125 I am sure. At my last visit I found it very nearly full. The Sunday school is a model for even American Sunday schools, with its primary department and its adult Bible class and all necessary classes between. Thirty have been added to this church during the year, at last accounts; perhaps more than that number however by this time have been received.

A suburb of Whittier is called Montebello, and is populated mainly I think by Japanese, who in their gardens provide fresh vegetables for Los Angeles. A mission was established among them by the church in Whittier. Its meetings were held until recently in a little rented cottage occupied by the Japanese pastor. This became too strait, and through the efficient helpfulness of Brother Rideout and other members of that church, a large lot has been secured and a quite large building erected, not yet finished within, but at least weather-proof without. Here about fifty could be assembled, and about twenty-five have attended quite regularly the Sabbath services. Rev. J. K. Fukushima, formerly of Fresno and then of San Francisco, a graduate of our Theological Seminary at its last anniversary, is the pastor. Already God has rewarded his labor by the conversion of eleven, and more are coming and are not far away from the kingdom of God.

At Riverside the year was one of blessing. The little company of Japanese believers organized as a branch of our Congregational church has been increased by eleven added to it on confession.

In San Diego, as the result of a day's visit from the Japanese evangelist Brother Kanamori, seventeen professed their faith in Christ. I am not informed whether they have all been baptized, but I trust that not one of them has turned back. Our Japanese work in San Diego was never more promising spiritually than it is now. The Chinese mission is confronted with difficulties. It is doing a work of great significance for children, but the old Chinatown is hard, fallow ground which it seems almost impossible to break up. We have reason to rejoice in the earnest and skillful superintendent of our work and the willing helpers whom she has.

No visit that I made cheered me more than my visit to Pasadena. Circumstances had interfered with my usual correspondence with this mission and acquaintance with its work. I was therefore most happily disappointed to find that whereas two years ago I would speak to fifteen, when I now visited them I spoke to nearly if not quite fifty. The average attendance on Sabbath services is forty. There had been added to the church (a federated church) twenty-nine during the year, all on confession of faith. We have there now a living, active, fruit-bearing Japanese church, with a pastor after God's own heart.

In Los Angeles we have a long established Chinese mission with a large and deeply interesting Sunday school. The church connected with it is a branch of the First Congregational church, well taught by an able Chinese pastor. The same excellent superintendent who has presided over it for eighteen years, Mrs. E. M. Findlay, is still at the head of the work. I am not able to report the number of additions to this church during the year. We are waiting, however, expectantly, for a large blessing. Have been waiting long, I may confess, but waiting hopefully.

In the Japanese churches, in virtue of evangelistic services, the acquisitions have been remarkable. The First Church, a branch of the First Congregational Church, which is connected in a somewhat similar way with the Vernon Congregational Church, has received an equal number. In neither case can I give the exact figures, but my statement is within the truth.

I am thus able to report at least 233 added to our churches, on confession, during 1915. It is safe to add that the full harvest exceeds 250. W. C. P.

TACOMA SIMULTANEOUS EASTER CAMPAIGN.

For the deepening of Christian conviction and the complete dedication of all the people to the will of God, the Ministerial Alliance of Tacoma has arranged a city-wide simultaneous Easter campaign. The dates are April 2nd to April 23rd, 1916. The campaign will come to its climax with Passion Week and Easter Sunday. In a foreword on an attractive program it is stated: "It is a united movement of all the churches in Tacoma and is inspired by the pressing sense of need we feel of bringing the message of our one Lord and Master more completely to the life of every man, woman and child both in and out of the churches."

The Purpose of the Simultaneous Campaign.

"The purpose we have in view in this united Church movement is to give ourselves as more willing instruments of God's holy spirit, to quicken and deepen the spiritual life of the churches, to call our children and youth to give themselves whole-heartedly to God, to halt and arrest men and women in a life of worldliness and to help all realize the claims of a gracious Redeemer."

The Challenge of the Simultaneous Campaign.

The people of Tacoma have never before felt such a need of something more than human in their lives. The great European war has raised deep questionings in our hearts, has stirred us with a vast sense of the sacredness of human life and has clearly put upon us the responsibility of coming more fully into the will of God. The saloon, the great enemy of the church, is closed. It is time for the churches to be clothed with new power and to win new triumphs. The call, too, of unparalleled prosperity coming in our country as a result of the war, urges us to the preparation of soul that shall not forget God amidst the temptations of material prosperity. We who bear Christ's name and share the holy fellowship of His church, must be prepared Now to meet the heavy challenge of our country's need. God is calling us. Dare we refuse His call?

The plan is for an interdenominational pulpit exchange on the 26th of March.

That Sunday is also arranged for as a "General Church Calling Day."

Sunday April 2 is "Come to Church Sunday."

April 2 to 16 there will be group or individual preaching all over the city.

Palm Sunday is to be "Life Decision Day in all the Sunday schools."

From the 16th to the 23d there will be Passion Week Services in each church, arranged by the pastor.

From the 17th to 21st, Noontide Passion Week Services in a down town theater.

Preparation for the Campaign.

In preparation there will be: Private and Group Prayer Conferences. Prayer and work services in each church for five mid-week meetings in March. Ministers' Retreat on March 7 from 10 a. m., to 4 p. m. Conferences of United Church Officers. Conference of United Sunday School Officers.

In order that the people may be kept informed there is an excellent publicity plan.

The evangelistic leaders of the Laymen's Convention just held in Tacoma say that the articulated plan worked out for this campaign is a valuable contribution to the whole country—one that should in its suggestiveness be found of value near and far.

The Rev. Dr. Dyer, pastor of the Frst Congregational Church, is chairman of the committee which has worked out the plan. The churches are united in the movement remarkably. Following as it does close upon the Laymen's Missionary Convention, the churches are expecting large

INLAND EMPIRE NOTES.

This has been a great week for the city of Spokane from a missionary standpoint. The meetings of the Laymen's Missionary Convention, beginning Sunday last, and ending on Wednesday were well attended and full of enthusiasm from beginning to end. The registration was nearly 700, and all bills were paid. The members of the team brought messages of inspiration. The Congregational banquet on Tuesday night was a record breaker, over 400 sitting at the tables at Westminster church, and the meeting was one of extraordinary enthusiasm. The addresses by Drs. Kelsey, Swartz, Harper and King, were practical, informing and stirring. With others I count the meetings of the convention, among the best, if not the best, ever held in this city.

Although all the addresses were of a high order, and some of real power during the first days, the last day was better, and the last meeting was the best. Dr. Herman F. Swartz's address at that meeting on "The Unity of the People," was keen, broad and humanitarian, showing that he has a real grasp of the situation in our country, and cosmopolitan in spirit. The same thing can be said of the address and the spirit of Dr. J. E. Crowther, who spoke with power and passion on the "World's Frontiers."

It is expected that the convention will prove a real preparation for the evangelistic campaign which is to begin here on the 27th.

The subjects at the Congregational Alliance next Monday will be the Lyon's Evangelistic meetings: How to prepare for them? How to secure personal workers? How to conserve results? The Tabernacle for the Lyon's meetings is in course of erection.

Colfax, Wash.—The annual meeting of the church was held recently with good attendance. All the reports were of an encouraging nature, and the treasurer reported over a $100 balance in the trea sury. It is worthy of note that the Hon. J. A. Perkins, presided at the meeting for the 38th consecutive time, from the first to the last. The Rev. J. A. Bainton, has been pastor of this church for 15 years, the longest Congregational ministry in the state. He has done, and is doing splendid work for the church and community, and he thinks as much of the church, and the church of him, (and a little more) than ever before.

Rev. C. H. Burdick, of Deer Park, has received a call to Pilgrim church this city, and is likely to accept it. The church is ready for the leadership which they will find in Mr. Burdick.

Rev. A. A. Doyle of Almira, will begin work with the Hillyard church, on the first of next month

Rev. J. Edwards, has been called to give half his time to the Lidgerwood church in connection with the Vera church.

Rev. E. A. King, the executive secretary of the State Conference has been doing splendid work in the towns adjacent to this city, under the auspices of the committee of the Laymen's convention during the last 3 weeks.

Congregational ministers from outside the city attending the Laymen's Missionary convention were: Revs. C. H. Burdick, Deer Park; J. M. Lavender, Rathdrum; W. C. Veazie, Ione, Graffton, Koonenae, Ida.; F. A. Abbott, Loon Lake; J. W. Skerry, Trent; F. A. Bown, Lamont, and others.

Spokane, Wash., Feb. 11, 1916.

The Home.

"BOLSTERING UP" THE CHILDREN.

The children had presented their birthday gifts to mother, and their hearts were overflowing with pride in their handiwork. The small workbox stood on wobbly legs, and the stitches in the pincushion gaped threateningly, but when the children were in bed the visitor found the mother making the shaky legs firm by a judicious application of solid glue, and closing the gaps in the pincushion by invisible stitches.

"That's not quite fair," laughed the visitor, half in earnest. "You'll make them unduly proud, thinking they do so fine work."

They Did Their Best, So Help Them.

"Oh, no," returned the mother, her eyes shining with tenderness. "They did their very best, bless them, and I'm just doing the bolstering up that they couldn't do. If they had been lazy or shirked, I wouldn't try to make their work better. But think how little they are. This is their level best, and I want it to count as good work for them.

"Why, my dear, that is just what our Father does for us. When we offer our work it is uncertain and shaky and ready to fall to pieces, but after we have done our very best he takes it in his tender hands and strengthens the weak places and smooths off the rough corners, and sets it before his face, a worthy offering. Then we may lift up our hearts in humble thankfulness and be unashamed.

"I think he would not do this if we shirked or failed to do our best. But when we've tried and done the best that is in us, he accepts our offering and completes it so it becomes worthy. I think this accounts for most of the fine work in the world: God's hand has bolstered up the imperfect offerings of human love.

"And I believe we mothers ought to do that for the children. They need encouragement. I think it quite fair to add just a little bolstering to these gifts of their love."

She was a singularly successful mother and teacher. The spirit of that phrase, "bolstering up," went with her in all her dealings with children.

Perhaps few of us remember our own children well enough to appreciate how disheartened a child becomes by failure or discouragment. A discouraged child is a piteous sight . Children do not know as we do that this state will pass, and they can begin work anew. To them it seems that the world is a dark place, where nothing goes right.

Blame Less, Praise More.

Children need judicious encouragement and praise; not for work slighted or shirked, but for the thing which they have tried to do with all the small power in them. We must not wait for the appearance of perfect work to praise the child, we must wait only until he has done his best; then we must show him that he has not failed. When Madam Willard was asked what she would do differently if she had her children to bring up again, she answered from the wisdom of her seventy years, "I would blame less and praise more."

We all know what a stimulus praise is to a child who has tried hard. In a school I knew was a boy who was not fond of his studies. He never did well, always barely passing, at the end of his class. He was constantly scolded, and he was always discouraged. The teachers failed to note that he had a good mind and was singularly clear headed on anything outside the hated grammar and arithmetic.

By and by he was old enough to be on the baseball team that represented the school in the interscholastic contests. He turned out to be a star pitcher. He became the school hero. The smaller boys regarded him worshipfully; those of his own age looked up to him as an oracle. Teachers regarded him with respect and cheered for him at the games.

Praise Restored Confidence.

Praise made the boy over, as constant harping on his weakness had made him doubt his abilities. Praise for the thing he could do restored in him self-confidence. He held up his head and looked and acted like another boy. In the schoolroom he ceased to give trouble. He obeyed rules and made smaller boys obey them. He began to attack his studies with new vigor, and came up well in his standing. All he had needed was a little praise. Many a lagging, uninterested child in home, school and Sunday school would be made over if we should only take pains to find the task at which he would do his best and should honestly praise him for that.

It is not only the work of childish hands that needs bolstering up. The work of mind and soul needs the kindly attention still more in the tender, formative years. Judicious praise and encouragement is the glue that will make the shaky fabric of the child's achievements secure places that need our help.—Zelia M. Walters in The Continent.

For The Children.

THE PILLOWFIGHT.

Biff, Bang! Slap! Dash! A squeal, a shriek, a roar!
And Mammy hastening up the stairs, gazing in the door;
Poor Buddie, conquered, beaten, lies full prone upon his back,
While Sister, unrelenting, rushes on to fresh attack.

Now Mammy is a neutral, but she doesn't hesitate
To get right in this battle-line, these fighters to berate;
"My Goodness lan'! Yo' git ter bed and stop dat fuss and din;
Yo' minds me of dem furei'n mens—jes fightin' 'case yo' kin."

—C. Vesey in The Delineator.

A WILD GOOSE STORY.

Far away in the wilds of the North, in a big swamp, far removed from human habitation, a wild goose had her nest. In the course of nature a nest full of little downy geese replaced the smooth, oval eggs.

Not far away a fox had his bed under a great fallen cedar. Fox used to come often to see the little young geese, as they were not far from land, on a little hummock in the water. Old Mother Goose knew well the nature of Fox. She knew that with all his tricks he could not swim, and dreaded the water.

Not many days did Fox come to see the young of Mother Goose, for she was taking them now on little trips around close to their home. Mother Goose was careful to keep a safe distance from the big log under which Fox stayed a part of his time.

Fox was not the only enemy the geese had. Far away on the edge of a craggy cliff Eagle had his nest. Mrs. Goose used to watch Eagle as he returned to his nest with a fish or a rabbit for his young. Mrs. Goose knew the danger of his young and often said:—

"Now Google, Snuggle, and Snooks, and all the rest of you—listen! Keep close watch on that big bad bird with a

white head and a white tail. He could easily swoop down and catch one of you from the water. He lives high up in the trees, and spends much of his time in the clouds, but he is not afaraid of water," cautioned Mother Goose.

"Yes, yes," replied Snooks, and all the little geese nodded.

Many times the young geese had paddled farther from land when they saw Fox walking along the shore.

"Ho, oh!" cried Fox one morning. "A fine time it is you are having out there on the water. This will soon be over, for fine times do not last. Winter is coming. The weather will be cold, the snow deep. The open water will be solid ice then, and how about something to eat? What will you do then?" laughed Fox.

The young geese just huddled closer to Mother Goose.

"Mother says, and mother knows, that when the leaves have fallen, when the ice begins to form on the ponds, and the snowflakes are coming from the far North, we are going on a long journey to a warm sunny country," replied Google.

Then the young geese paddled away from Fox, for mother had said, "The fewer words to a bad fellow like Fox the better."

"Oh, ho!" laughed Fox. "What a yarn! Who is going to believe that?" Then he trotted on along the shore to his home back under the big cedar.

Eagle from his high perch on the cliff had watched the rapid growth of the young geese. So he slipped slyly around the end of the hill, hoping to make a catch. No! Many eyes were watching this way and that. Off to the weeds and thick bushes Mother Goose and her many children hurried, splashing the water in a lively manner.

"Come, children," spoke Mother Goose, after an hour of hiding, "the danger is past. Come let us go and hunt bugs and worms, and dig nice roots on the mud flats near the little creek." So they all returned to the feeding-ground.

The long summer wore away. Soon the yellow and red of the autumn leaves graced the forest. The chatter of squirrels, as they gathered in their winter supply of nuts, the cold frosty nights, and the ice that formed on the great swamp at night, warned Google, Snuggle, and Snooks, as well as the others, that life in and around the old home must soon come to an end.

One morning the geese saw Fox as he trotted along the shore, going home from his midnight hunt. They watched big Eagle, and his two young ones, now grown to full size, as they circled higher and higher, and then passed out of sight far to the north. Then a something crept over Mother Goose; the young ones felt it, too. The old home seemed to lose its charms. They did not like the leafless trees. The frost on the ground in the mornings, the ice in the swamp, too, annoyed them. A desire to be gone beset them all. Mother goose stretched her long neck and gave a strange cry. Then leaping from the water she started.

Higher and higher rose Mother Goose, with the young trailing along behind. Up and up, till they could see the sun as it burst over the mountains. Up and up, till the old swamp below them seemed ever so small. Up still higher, till they could see the black tops of the mountains piercing a snow-white field of clouds below.

All felt a something within that was drawing them, not west, not east, not north, but south. Over hills, lakes, rivers, swamps, cities, towns, railroads, and all, far up in the clear blue sky the long line of geese trailed away to their far Southern home.

Mother Goose had told them, in their swamp home, that the One who made the great swamp, the hill around, the blue sky overhead, and the stars of night, had planted it all in the breast of the goose to take a long flight to a warm sunny land; and that when the time came they would know when, where and how far. Do they reach the sunny land in the South? Yes! He who planted the desire within never disappoints.

Away up in the sky, now, Snooks, Google, and Snuggle were fast leaving their native land. Farmers looking up cried: "Oh, see the geese! They are going South. How on earth do they know winter is coming? How do they know, stupid geese, which way to go?" Well, we have told you; that's the story.—John H. Hart.

LITTLE MAN.

In the great big world around you,
Little man, little man,
There is much that will confound you,
Little man.
You will stumble, sometimes fall;
Troubles come to great and small.
Be a hero midst it all,
Little man, little man.

When the tempter tries to snare you,
Little man, little man,
Shun him; mother can not spare you,
Little man.
You must be her helper true,
Brave and manly, watchful, too.
She should find her knight in you,
Little man, little man.

When you feel your feet are slipping,
Little man, little man,
Feel some sin your heart is gripping,
Little man.
Courage then will well repay.
Grit your teeth and firmly say:
No, that isn't mother's way,"
Little man, little man.

When the joys of childhood leave you,
Little man, little man,
Do not let the world deceive you,
Little man.
Though a grown-up then you stand,
Guard your heart, your head, your hand;
Mother's God should still command,
Little man, little man.

—George B. Smith.

The day returns, and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep.—R. L. Stevenson.

Wiser it were to welcome and make ours
Whate'er of good, though small, the Present brings,—
Kind greetings, sunshine, song of birds, and flowers,
With a child's pure delight in little things.

—R. C. Trench.

WISE SAYINGS OF THE WISE.

Strong and content, I travel the open road.—Walt Whitman.

Gravity is only the bark of wisdom, but it preserves it.—Confucius.

Take the advice of a faithful friend and submit thy inventions to his censure.—Fuller.

The man whose eyes are nailed not on the nature of his act, but on the wages, whether it be money or office or fame, is almost equally low.—Emerson.

I have seen wicked men and fools, a great many of both; and I believe they both got paid in the end, but the fools first.—R. L. Stevenson.

A large number of people seem to be conscious of existence only when they are making a noise.—Schopenhauer.

The mother in her office holds the key of the soul. It is she who stamps the coin of character.—Old Play.

Poetry is the blossom and the fragrance of all human knowledge, human thoughts, human passions, a motion, language.—Coleridge.

One evil never was benefited by an other evil.

The wise and active conquer difficulties
By daring to attempt them; sloth and folly
Shiver and shrink at sight of toil and hazard
And make the impossibility they fear.

—Rowe.

Poetry is itself a thing of God;
He made His prophets poets; and the more
We feel of poesy do we become,
Like God in love and power—undermakers.

—Bailey.

Every failure teaches a man something if he will learn.

Religion is the best armor a man can have, but it is the worst cloak.

Talking comes by nature, silence by understanding.

Kindly words, sympathizing attentions, these cost very little, but they are priceless in their value, declares F. W. Robertson. From hour to hour, from moment to moment, we are supported, blest, by small kindness.

NET GAINS IN COMMUNICANTS OF RELIGIOUS BODIES IN TWENTY-FIVE YEARS.

Religious Bodies of Upward of 300,000 Communicants	Returns for 1915	Returns for 1890	Net Gains in 25 Years	Parentage of Gain
Roman Catholic	14,049,063	6,231,417	7,817,646	125 plus
Methodist Episcopal	3,657,594	2,240,354	1,417,240	63 plus
Southern Baptist	2,705,121	1,280,066	1,425,055	111 plus
Methodist Episcopal, South	2,072,035	1,209,976	862,059	71 plus
Baptist (Colored)	2,018,868	1,348,989	669,879	50 plus
Presbyterian, Northern	1,495,157	788,224	706,933	90 minus
Disciples of Christ	1,363,163	641,051	722,112	113 minus
Baptist, North	1,252,633	800,450	452,183	56 plus
Protestant Episcopal	1,040,896	532,054	508,842	96 minus
Lutheran Synodical Conference	821,386	357,153	464,233	130 minus
Congregationalist	771,362	512,771	258,591	50 plus
African Methodist Episcopal	620,000	452,725	167,275	37 minus
African Methodist Episcopal Zion	568,608	349,788	218,820	63 minus
Lutheran General Council	470,771	324,846	145,925	45 minus
Lutheran General Synod	356,072	164,640	191,432	116 minus
United Brethren	339,215	202,474	136,741	68 minus
Presbyterian (South)	332,339	179,721	152,618	118 minus
Latter-Day Saints, Utah	330,000	144,352	185,648	77 plus
Reformed (German)	320,459	204,018	116,441	57 plus
Totals	34,584,742	17,965,069	18,762,411	93 minus
Grand total	39,380,718	20,618,307	18,762,411	91 plus

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